1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

231 789 726 777

hands, so that their horses will be strong and carry them through, and so that all in the party will have good luck.

231 525 541 789 [237]

Gambling is a serious enterprise, and horse-racing is one of its important forms:

A horse shaman performs a ceremony over race horses used for gambling. I have seen horses worked over like this. Horses which have been taken care of by a horse shaman in this way always have an eagle feather tied just where the tail bone leaves off. The owner of the horse usually gives the horse shaman something that has to do with a horse for his pay—a saddle, a blanket, a bridle, or something like that.

Anything fast, like the coyote, the fox, the wind, or clouds, should be used in songs to make a horse run fast.[39]

232 756 231

When a valuable horse is to be gelded or is injured or sick (though "if a horse has been witched, you can't cure it"), the owner is likely to consult a horse shaman.

T. . . . . knew the ceremony of the horse. He knew a lot about the sickness of this animal. I saw him castrate them. People brought the horses to him to castrate. He treated horses that couldn't pass water and some that were going blind too.

232 789 231

But often the owner, though he is not a horse shaman, injects some ceremonialism into his care of his horse:

If a horse can't pass water, we have a little ceremony for it. Take a rope, hit the horse on the back with it, and tie a knot in the rope. Do this four times. Say prayers meanwhile. Don't hit the horse hard enough to hurt it. Then trot the horse a few hundred yards and bring it back to the same position.

When a horse gets blind, they cut the vein leading down from the eye that's getting bad. The horse gets well then. This is done to sheep now too. I have done it to both. If a horse is sluggish, it is given a root called "black medicine" which is put in oats or mescal or something the horse likes.

We practice bloodletting on a horse which is lazy. Then we put turquoise on the cut.

231 789 [237]

Horses that are scary and jump sideways are fixed with eagle feathers. These are tied on the mane or to the bridle. Then the horse doesn't get scared. I did it like that at Whitetail myself.

[825] [237]

[39] The hummingbird is used as an aid in racing too: "Its feathers help in making a man or a horse speedy."

1:Opler,E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

525 There is a ceremony for luck in games and gambling, for luck in the hoop-and-
526 pole game, for foot-racing and other games. When a person has a ceremony for
777 any of these, he is usually a "professional." He depends on it to win big stakes. Ceremonies like these are among the most secret ones, for a man doesn't want
[521] others to know too much about it and spoil his luck. You can get a man to talk about anything but this and witching usually.

Ceremonies for luck are mostly in connection with racing, the hoop-and-pole game, stave games, and the moccasin game, for these are the big betting games. Singing or ceremony for luck is not carried on for the ball game or shinny. They aren't betting games but are more for exercise, although, of course, people bet on them too.

526 Foot races in which both men and women participate, constantly occur:

We have races for short distances in which women as well as men run. Sometimes the women beat the men. Somebody paces off the race course. Instead of
[804] measuring by yards he uses steps. Two steps are like a yard; each time the right foot comes forward the man counts one. The track is one hundred of these "yards" long.[5]

[805] During the race the runners are timed by counting. Old men sit at the finish line counting as the runners race. Each runner has someone counting for him. I saw two of the best runners race when I was a boy. The old man only counted to eleven, and the winner was over the finish line.

At the start of the race they don't crouch. They stand braced. The man who is starting them might say, "I'm going to count. When I say 'two,' go!" Or two men might walk toward the runners with a string or a stick. When the runner is touched, he starts off. When we are camping in a place where we are going to stay for a time, we would make a track. We clear a path. This is used for horse-racing too. Cross-country foot races take place once in a while also.

• 541 Horse-racing and the ceremonialism associated with it are discussed by an informant:

Horse races are generally started with a gun or by shouting, "Now!" Some horses would be back of the line facing the other way; some would be on the line

[5] Another unit of measure, "one stick," was described by an informant: "We measure by saying 'one stick.' This is the distance from the middle of the chest to the end of the outstretched middle finger. Both arms outspread equals 'two sticks.' Later these were called yards. A step of the right length was called 'one stick' too. Later 100 steps were considered 100 yards. In buying a yard of cloth now we are really asking for 'the length of one stick.' The actual length of the foot is used as a unit of measure too. To measure height you take a rope or stick and measure the person; then you put it down on the ground and measure off the feet."

[177] Note that at least two attempts have been made to equate aboriginal units of measure with the American "yard."

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

facing forward. Most face the line, but some are trained the other way. We ride them bareback. Women do not ride against men, but they do race among themselves. There are cross-country horse races too. It takes one day's travel to cover the course. 541

Some sing for their horses. This is done at home before the race. Let us say a man's horse is going to run tomorrow. He is going to bet heavily on it. Then he will sing for the horse so it will win. Not everybody knows such a ceremony, but some know the songs. If you don't know songs, you might pay a person to sing for your horse. The same thing is done for runners in the foot races. [533] [789]

Shinny is one of the roughest and most taxing of the games: 526

To play shinny you have to have a stick about three and a half feet long which is hooked at one end. It is usually made of oak wood and the curved part is the root. The one who is making it heats it and ties it around at one end and lets it stay tied for a day or overnight, if it has been made in the evening. The next day it will be curved and will stay that way. Some players carry a second stick, a straight one, too, when they play. The straight stick is used for protection. It is used to ward off the other fellow's stick. Some play without this second stick though.

They usually knock off a piece of round wood for the ball. It is about half the size of a baseball when it is finished. Sometimes a buckskin ball of the same size is used. Any number can play on a side. Usually there are from five to twelve on a side. But there has to be the same number on each side.

A flat place a half-mile long or less is chosen. When there are ten or twelve on a side, they use a longer distance. The width does not matter except at the goal. But at the goal the ball has to go between two objects, usually trees, to count. This is true for both sides.

In starting the game they all march out into the center of the field. They just guess at the center. The two leaders meet in the center and hook their sticks like two boxers touching gloves. They spit on something flat and throw it up, and one of them calls, "Wet," or "Dry." The one who wins out on this can choose the side his team will play on. Each side scatters out and faces the other's goal. [797]

The two leaders tell their men to get ready. They decide which of them is going to throw the ball high in the air between them. Or another fellow is there to throw it up. Players from the same side can be on both sides of the center to start, so that if their leader misses the ball at first and the other leader hits it, they can get possession of it.

When the ball goes up, the two in the center can hit it in the air as it is on its way down or wait until it strikes the ground. But it has to be hit with the stick. If I am one of these leaders and think that the other fellow will miss it in the air, I wait until he has swung and is off balance, and then I hit it from the ground to one of my men.

Once the ball is in play, they can advance it by kicking it or by hitting it with